

ply say here that I have charge of it now and no one else has, and no one is out of pocket one cent for rent but myself, and I have never received from any place any help for this mission. We held a meeting recently and started anew. Our Sunday-school here is a good one, a live one, in more ways than one, and I want you to help us give them a dinner. The adults had a heart searching meeting the other night and resolved to stand by their pastor, and I know that out of this nucleus of tried souls there will come bright workers and saved souls. Pray for us.

#### A UNION MEETING

Brother Ford and myself visited Crystal Lake Sunday last. Brother Ford preached in the M. E. church in the morning and I preached in the Free Methodist church at night. All the churches in town went into a union meeting with us, and I gave them an illustrated sermon on Chicago. The collection was about \$12., with the promise of some more. One man went out to give us five dollars, but when he heard me denounce whiskey voting church members, he refused to give me anything. So be it. I bless God I could tell that chap five dollars worth of truth. The W. C. T. U. promised us five dollars, so where the devil tried to cripple this time, he got left. I court no sinner's favor and do not expect to shut my mouth from telling the truth for five or five thousand dollars. If an old soak of a church member gets hit he will have to take it, like any other sinner.

I remain as ever

JOHN DUKE MCFADEN,

384 S. Western Ave.

## Our Bible School

### PRAYER MEETING TOPICS

J. L. GILLIN

#### CHARACTER STUDIES—MOSES

##### I. Biography.

- a. Birth and parentage. Ex. 2 : 1-3.
- b. Hidden in the river. Ex. 2 : 3. Heb. 11 : 23. Why?
- c. Saved by Pharaoh's daughter. Acts 7 : 20.
- d. Education. Acts 7 : 22.
- e. His life is divided into these periods of 40 years each: 1. From birth to flight from Egypt. 2. From flight from Egypt to call of God. 3. From return to Egypt to his death.
- f. Relate circumstances of flight, of sojourn in Midian and some of the events of Wilderness journey.
- g. Did he enter the promised land.
- h. Death. Dent. 34 : 4, 5.

##### II. Life Lessons.

- a. Meekness and favor with God. Num. 12 : 2. Dent. 34 : 10-12.
- b. Faithfulness. Heb. 3 : 2. Num. 12 : 7. How could he be called faithful when he sinned? Num. 20 : 7-22.
- c. Faith. Heb. 4 : 24-30.
- d. Self denial. Heb. 11 : 25, 26.

f. Consecration. Ex. 4 : 18. Ex. 4 : 10-14 shows Moses' unwillingness to obey God.

g. His life shows what a man or woman of weakness may be made when utterly given up to God's plans and purposes. Are you consecrated wholly? Psalm 191 : 2.

#### LITTLE SERMONS

"And he was angry, and would not go in." Luke 15 : 28.

We see by the course of the rebellious elder brother in the parable of the prodigal why God cannot take a wicked man to heaven. The truth is, that the sinner damns himself and loses heaven because there is no heaven in his heart. Make a heaven to suit him, and it would be hell for everybody else. Nothing can be right to the man whose heart is wrong and the one who is dissatisfied with God cannot be pleased with anybody else. The stubborn son was farther from his father's house, even though he stood in the dooryard, than his brother had ever been when in the far country. He was near in body, but millions of miles away in heart. The prodigal's wanderings had all been done with his feet. Temptations blinded him, and led him astray, but he had never turned his back on father's house in his heart. It was his love for the old home that drew him back. On the other hand, it was the elder brother's hatred that kept him from going into the house, and taking a seat at his father's table to enjoy himself. Every body was rejoicing in the music and dancing, but there was no song of joy rising out of his envious heart. By his own confession, everything he had ever done for his father had been done in the expectation of a price. "Thou never gavest me a kid," was only a round-about way of telling his father that he was still in his debt.—*Sel.*

"And many charged him that he should hold his peace." Mark 10 : 48.

Bartimaeus had a good deal of opposition that morning before getting to Christ. He who would have help from the Son of God must be in earnest. The true disciple must be a man whom no kind of an obstacle can drive back, and no man ever gets to God without climbing over all the barricades that the devil can put in the way to prevent. Many charged the poor beggar to hold his peace, but he wouldn't do it. He wanted eyesight, and believed that One was near who had power to bestow it. The only prayers God ever hears and answers are those that are definite. A "nothing in particular" prayer dies the moment it is uttered. Notice that the beggar didn't do all his praying with his voice, but that some of his best praying was done with his feet. He dropped his ragged cloak and made a start that showed his determination to get to Christ. If you are looking for an easy place in which to begin a Christian life you will never find it. The way to God is always and only by way of the cross. Your business interests, pride, feelings, domestic affairs, natural timidity,

and many other, opposing influences will clamor for you to wait awhile longer, but you may be lost if you do it. Your only safe course is to do as Bartimaeus did. He only "cried the more a great deal," and became all the more determined to get to Jesus. Just as those who opposed him at first afterward helped him, when he would not turn back, so will everything that opposes you do the same when you once make a determined and positive start for Christ.—*Sel.*

## Our Dead

### IN MEMORIAM

LYDIA A. BUZZARD, daughter of John and Mary Baily, was born March 7, 1830 and died at her home, Samantha, Highland, O., Nov. 20, 1897, aged 67 years 8 months and 13 days.

She united with the Dunkard church in 1848 when she was about eighteen years of age, and was a consistent and conscientious member during life. The church records of the Lexington church show that she was the member of longest standing of any in that church.

She was married in Feb. 1857 to George F. Buzzard, but after a wedded life of only nine years, her husband was called home and she was left a childless widow. Thus for more than thirty years she lived and labored in the comforts of "trusting in the promise."

At her own request the funeral occasion was improved by Elder Quinter Calvert, from 13th chapter of Hebrews beginning at the 14th verse, a text of her own selection.

Her choice of hymns not being found in the selection used at the church where the funeral took place, Rev. Allen Ockerman sang as a solo, the hymn in which occurs the stanza :

"If I must die—and die I must  
Let some kind seraph come,  
And bear me on his friendly wing  
To my celestial home."

She inherited from her father a strong will and a strong vitality, but from her mother a tendency to disease and these two dispositions were continually at war with each other in her body, so that she has been a lifelong sufferer, all of which she passed through with Christian fortitude.

Now I would add a word, not because she was my sister in the flesh but because there are some lessons in her life which may strengthen others.

First, she had the courage of her convictions, this was evidenced by two passages in her life.

Her father was opposed to her uniting with the church, and said, among other things that she need not come home if she joined the church. But this did not deter her, and the sequel was that her father was a member of the same church within three years.

Again, at the same time of the division of the church, the Lexington church was always